

The Eclectic Theosophist

Per Copy 75c
Subscription (6 issues)
\$5.00; foreign \$5.50 (by air \$7.50)

FOLLOWING THE BLAVATSKY AND POINT LOMA TRADITION
ISSUED BI-MONTHLY BY POINT LOMA PUBLICATIONS, INC.
P.O. Box 6507, San Diego, California 92106
Editor: W. Emmett Small

No. 108
November/December
1988

THEOSOPHY FOR THE FUTURE

Jeanine Miller

At the Convention of the Theosophical Society in England (London), July 29-30, 1988, celebrating the centenary of the publication of *The Secret Doctrine* and founding of the British Section, important papers were presented. We here give brief extract from one, titled above. We hope, however, the whole presentation, as well as the paper by Charles James titled "Theosophy 2000", will be published by some theosophical journal. They challenge the Theosophy and the theosophical administrations of today and deserve serious comment.—ED.

... Let us try to understand: just as the seed cannot develop except it be buried in the dark soil, just as the caterpillar wraps itself up in the darkness of the cocoon which it has itself woven in order to transform itself into a butterfly, so only in the silence of the mind and heart, which at first seems darkness to us, can the great truths become assimilated and transmuted into our very own, our own inner knowledge, beyond all theory and book-knowledge and belief. It is in the state of complete absorption, in the silence, in the secret shrine of the human heart, that the processes of assimilation go on that will transmute the knowledge acquired in the waking consciousness into an inner experience of real knowledge, of certainty, an insight that is our very own and that no one can take away from us or deny, because we ourselves have contacted it in the very depth of our being. For in the silence, our mind is dipped back into that which is its source, the Universal Soul, Mahat, which is omniscience, and comes back invigorated, each time a little more refined, a little more illumined, transfigured, taking back some flashes of that Supreme Insight whose roots are in the depths of Being. It is in this silent surrender of ourselves that the personality is slowly transformed into a crystal clear mirror of its innermost Light. This is the only way for us to develop that spiritual insight which goes straight to the heart of the great truths. Meditation helps us to break through to the cosmic level in ourselves. No constant brain rehashing of what others have said or written will ever do this for us...

KNOWN AS INTUITION

H.P. Blavatsky

Everyone of us possesses the faculty, the interior sense, known as *intuition*, but how rare are those who know how to develop it! It is, however, the only faculty by means of which men and things are seen in their true colors. It is an *instinct of the soul*, which grows in us in proportion to the use we make of it, and which helps us to perceive and understand real and absolute facts with far more certainty than can the simple use of our sense and logic enable us to reason. What are called good sense and logic enable us to see the appearance of things, that which is evident to everyone. The instinct of which I speak, being a projection of our perceptive consciousness, a projection which acts from the subjective to the objective, and not *vice versa*, awakens the spiritual senses in us and the power to act; these senses assimilate to themselves the essence of the object or of the action under examination, and represent them to us as they really *are*, not as they appear to our physical senses and to our cold reason. "We begin with *instinct*, we end with *omniscience*," says Professor A. Wilder, our oldest colleague. Iamblichus has described this faculty, and some Theosophists have been able to appreciate the truth of his description.

There exists [he says] a faculty in the human mind which is immensely superior to all those which are grafted or engendered in us. By means of it we can attain to union with superior intelligences, finding ourselves raised above the scenes of this earthly life, and partaking of the higher existence and superhuman powers of the inhabitants of the celestial spheres. By this faculty we find ourselves finally liberated from the dominion of Destiny [Karman], and we become, so to say, arbiters of our own fate. For when the most excellent part of us finds itself filled with energy, and when our soul is lifted up towards essences higher than science, it can separate itself from the conditions which hold it in bondage to every-day life; it exchanges its ordinary existence for another one, and renounces the conventional habits which belong to the external order of things, to give itself up to, and mix itself with, another order of things which reigns in that most elevated state of existence... (Iamblichus, *De Mysteriis*, VIII, 6 and 7.

Plato expressed the same idea in a couple of lines:

The light and spirit of the Divinity are the wings of the soul. They raise it to communion with the gods, above this earth, with

which the spirit of man is too ready to soil itself . . . To become like the gods, is to become holy, just and wise. That is the end for which man was created, and that ought to be his aim in the acquisition of knowledge. (*Phaedrus*, 246, D.E.; *Theatetus*, 176 B)

This is true Theosophy, inner Theosophy, that of the soul . . . —Extract from “The Beacon of the Unknown”, BCW XI, 253-4

TO PRESERVE INVIOLETE . . .

Boris de Zirkoff

The following are extracts from “The Sources of ‘The Secret Doctrine’”, the author’s contribution (one of 14 by others) to the volume *H.P. Blavatsky and the Secret Doctrine*, first published in 1971 by Theosophical Publishing House (Wheaton, Illinois). A second edition of this anthology has this year been published and updated with five new articles. .ED.

. . . The principal sources of *The Secret Doctrine*—and this applies to many other portions of H.P.B.’s literary output—are collectively the Brotherhood of Adepts whose direct messenger she was, and individually two or more of the Initiates belonging to this Brotherhood, and who chose to unveil in our present era a certain portion of their traditionally hidden knowledge for the benefit of those who were ready to receive it.

The vehicle—man-made and therefore imperfect—which was to serve for the widespread dissemination of these truths was The Theosophical Society, founded in 1875 on direct orders of the Brotherhood. In spite of its many failures and shortcomings, it still remains, as an overall movement, the best exponent in this world of ignorance and confusion, of the ageless teachings of the *Gupta-Vidya*. To be true to its original intent, faithful to its foundation principles and pregnant with truth for the sake of the future, it is imperative that it should preserve inviolate that body of “direct teachings of the Secret Doctrine” which have been entrusted to its care by the real Founders of the movement—the Adepts of the trans-Himalyan Brotherhood. We as students and workers in that movement have a duty to perform, and a mandate to carry out, namely, to preserve the purity of that system of thought and the coherence of that body of teachings which have been handed down to us as a spiritual heritage by those who chose to place them into our hands. Unless we do this and do it wholeheartedly, cautiously and wisely, the organized Theosophical Movement will come to an untimely end, swamped by vague generalizations, comfortable assumptions, psychic visions and wishful speculations, while the main current of esotericism finds inevitably another and purer channel for its powerful flow.

The future of the Theosophical Movement depends upon its spiritual integrity, its vital sense of brotherhood,

its unclouded occult intuitions and its unshakable moral strength. If we live up to these ideals and attend to our sacred duties, then, indeed:

In Century the Twentieth some disciple more informed, and far better fitted, may be sent by the Masters of Wisdom to give final and irrefutable proofs that there exists a Science called *Gupta-Vidya*; and that, like the once-mysterious sources of the Nile, the source of all religions and philosophies now known to the world has been for many ages forgotten and lost to men, but is at last found.—*The Secret Doctrine* I, p. xxxix orig. ed.

HOW TO PRACTICE COMPLETE FREEDOM OF THOUGHT

Helen Todd

[The following is a selection from the lead article in *The Eclectic Theosophist*, No. 3, June 21, 1971, titled “Speaking Out: ‘A Brave Declaration of Principles’”.]

A final thought which should be, we believe, subject for daily examination by all Theosophists. It has to do with the often perplexing problem of how to be effective promulgators of Theosophy. Each student has the right to his own way of thinking and his own methods of expressing his thoughts; at the same time he has the responsibility of keeping the doctrine pure. Question: How to practice complete freedom of thought without wandering off into inconsequential and irrelevant side-issues; and on the other hand, how to maintain “a brave declaration of principle” without becoming authoritarian and dogmatic in utterance?

We *must* think for ourselves, recognizing at the same time that our thought is inevitably stamped with our own bias and limitations. But we strengthen our powers of perception by our own efforts, by using our minds and endeavoring to develop our intuition. This last, the developing of intuition, requires discipline, without which no freedom is worth the candle. It is the theosophical teachings which provide a basis for discipline. By approaching them with reverence and devotion we find that they can have a marked effect upon our wayward minds. If we do our part they exert a powerful influence in clarifying and refining our thought processes. It is not a miracle that they can do this: they are more than a body of exalted teaching; they reflect light from “the Universal Spiritual Essence of Nature” which is the source of all Truth.

In this spirit, then, let us keep the theosophical banner flying as a symbol of what we stand for, as a daily reminder that if we study, write and speak with the modesty born of recognition of our limitations, combined with the conviction which springs from our faith in the power of the Teachings, our work will carry “that vitality which living truth alone can impart”—the words of H.P. Blavatsky.

THE MAKING OF "THE SECRET DOCTRINE"

Michael Gomes

[Extracts from one of the five new articles in the second edition of *H.P. Blavatsky and The Secret Doctrine*.]

A manuscript copy of the finished preliminary volume of *The Secret Doctrine* was given to Marie Gebhard to send Col. Olcott from Elberfeld, but she kept it for a month, and it did not reach him in India until December 10. This volume was to be the introductory section to the "real pukka S.D." volume on the Archaic Period, with the seven Stanzas of Dzyan and the commentaries on them. "It is an absolutely necessary one," H.P.B. informed Olcott, "otherwise if they began reading the Archaic vol., the public would get crazy before five pages, *too metaphysical*."—[H.P.B. to H.S.O., September 23, 1886. *The Theosophist*, March 1925, p. 789.]

The countess had been sent to London to attend to a business matter, and H.P.B. passed the New Year into 1887 alone, "The 2nd anniversary in exile &—for what guilt or fault, ye Gods," she wrote to an American member. "Ah, life is a hard thing to bear."—[*The Canadian Theosophist*, Nov.-Dec. 1984, p. 116.] It was at this time that she made the following important decision about her future. "Either I have to return to India to die this autumn, or I have to form between this and November next a nucleus of true Theosophists, a school of my own. . . I can stop here, or go to England, or whatever I like," she revealed to Countess Wachtmeister.—[*Reminiscences*, p. 54-55.]

Perhaps it was just coincidental, but after the countess's return H.P.B. began receiving letters from a small group of members of the London Lodge who still met on a regular basis. They wrote her for advice on the best way to carry on the work. Dr. Archibald Keightley, who with his uncle Bertram had joined the Society in 1884, was deputed by this group to personally invite H.P.B. to come to England to spend the summer. Since Countess Wachtmeister had to go to Sweden that summer to dispose of property in order to live with H.P.B. on a more permanent basis, the move was decided upon.

A departure date of March 27 had been set, but on the 17th H.P.B., uncharacteristically, lost consciousness in her armchair after dinner. Then she developed a cold, and on the fifth day of her illness, the doctor diagnosed uremic poisoning with inaction of the

kidneys. The countess said she became alarmed when H.P.B. began to drift into "a heavy lethargic state; she seemed to be unconscious for hours at a time, and nothing could rouse or interest her." [*Op. Cit.*, p. 59.]

Mme. Gebhard had come from Elberfeld so that in shifts someone would always be in attendance with H.P.B. As the local doctor could get no results, Countess Wachtmeister telegraphed Dr. Ashton Ellis, a member of the London group of Theosophists, to send a specialist. Dr. Ellis replied that he would come immediately, and upon arrival prescribed a program of massage to stimulate the paralyzed organs, which he proceeded to do for the next three days.

As there seemed no improvement in H.P.B.'s condition, Mme. Gebhard suggested that her will be made out, for if she died intestate in a foreign country there would be no end of complications. A lawyer, the doctor, and the American consul were to come the next day. During that night's watch, the countess says, "To my horror I began to detect the peculiar faint odor of death which sometimes precedes dissolution. I hardly dared hope that she would live through the night."—[*Op. Cit.* p. 60]

H.P.B. was anxious about the fate of the manuscript of *The Secret Doctrine*, and gave the countess instructions to send it to Col. Olcott at Adyar to have it printed. She said she was glad to die after what she had suffered in the last years. She drifted into unconsciousness and seemed to grow weaker by the hour. The strain of the last few days also affected the countess, who said a "wave of blank despondency" swept over her, and she too drifted off.

Morning light was already streaming in when Countess Wachtmeister opened her eyes. Her first thought was that H.P.B. might have died as she slept. However, she found an alert and awake H.P.B., who told her that during the night she had the choice of being able to die or to finish *The Secret Doctrine*. "But when I thought of those students to whom I shall be permitted to teach a few things, and of the Theosophical Society, in general, to which I have already given my heart's blood, I accepted the sacrifice."—[*Op. Cit.* p. 62].

The lawyer found a joyous group when he arrived to make the will later in the day. The Belgian doctor kept repeating, "But she should be dead. . . she should be dead," and the American consul, who had come as a witness, left with the words, "Well, I think this is enough fatigue for a dying woman."—[*Op. Cit.* p. 64.] The little party laughed heartily over the events of that day's turnaround. . .

NOTICES AND REVIEWS OF "THE SECRET DOCTRINE"

(Concluded from *The Eclectic Theosophist*, Nos. 106 & 107)

Wane Kell

One could multiply the reviews and the opinions that were offered after the publication of *The Secret Doctrine*. Their value to the modern student is that they give us a chance to review the impact that publication of the S.D. made on intelligent minds in those days, a century back. A few more samples taken from contemporary reviewers might be read with a view to assuring ourselves of the 'imwardness' we can sense that exists in it. The work actually seems to be reading the reader in the sense that, in the beginning, the reader tends to understand it according to his then level of mental acuity. As one truly begins to study, and as one reviews statements made earlier in the book, one often notes that a whole change in dimension has occurred in the student's mind.

In the *Secular Review*, December 15, 1988, E. Douglas Fawcett reviewing *The Secret Doctrine* says among many other things:

Admirers of the intellectual vigour and extent of reading which characterised "Isis Unveiled"—the popularity of which was evinced by a sale of some 60,000 copies—will welcome its successor . . . these teachings are not only comprehensive and fascinating in the extreme, but involve, if valid, the reversal of the main positions of modern science and psychology. In the volume before us [Vol. I] the sphynx-like utterances, enigmatic hints, and vague mysticism of "Isis" are developed into a lucid and determinate scheme of cosmic origins and planetary evolution.

The coherent scheme of cosmic evolution now presented for the first time as a whole to Western thought has, in our opinion, a distinct right to that appellation . . . To Madame Blavatsky is unquestionably due the supreme credit of having pieced together the isolated data into a wondrously coherent and complex whole, always assuming that she is in actual truth no more than a compiler. It would, however, be incorrect to limit her labours to this sphere of action, notwithstanding her modest claim. Her information was derived *en masse* from an adept instructor . . . The Western world has now the benefit of a glimpse into the archaic doctrines then imparted to her. This installment is enshrined in a mass of erudition of the most diversified and comprehensive nature, her wide reading enabling her to detect correspondences and parallelisms in the most unexpected quarters. Thus we find the same fundamental doctrine underlying the Vedas and the Puranas, Bhagavat Gita, the loftier parts of the Bible, as we do in the case of the Scandinavian Eddas or Red Indian's "superstition." Moreover, whatever religion is subjected to our criticism, we always discover the contrast of the "parables for the multitude," and the "mysteries of the kingdom of heaven" for the disciples—e.g., the *initiated* . . .

"The Secret Doctrine" opens with some seven pages of Stanzas, culled from a "very old book"—the book of Dzyan—the MSS. of which is part of the secret literature of the Tibetan school of adepts. It contains a record of immense importance, some extracts

from which constitute the backbone of the "Cosmogogenesis" and "Anthropogenesis" divisions of the work. The sublimity of the Stanzas even in their translated form is notable; but the philosophy they embody is even more striking.—*The Theosophist*, X, 308-9.

Suffice it now to say that no more fascinating or momentous work has, so far as we know, signalled the literary record of the past half century.—*Op. Cit.*, X, 311

[In Vol. II] . . . the authoress not only runs full tilt against the whole array of anthropologists and biologists of Evolutionist persuasions, but propounds an entirely novel "system" of organic origins . . . The reversal of Evolutionism there attempted will, if successful, constitute one of the most remarkable revolutions of thought yet known . . . The inquirer . . . must be prepared to consider an hypothesis utterly at variance with the current notions of scientific authorities, and proceed to weigh the evidence adduced in its favor with that entire dispassionateness with which novel considerations should be envisaged. He must rise to a confession that . . . the field of possible explanations as to the origin of man, etc., is not yet altogether ploughed up. Let him do this, and take up "The Secret Doctrine" in the daylight of honest criticism, and he will find much to "give him pause." . . .

The central interest of the work is necessarily bound up with the primeval history of man, and that history in its turn is bound up with a comprehension of *that fundamental truth*—the law of the re-incarnation of the soul. . . In "The Secret Doctrine" Madame Blavatsky deals with the problem in a light never before contemplated, and illumines the subject with the knowledge of Eastern teachers, themselves taught by the highest beings conceivable—the Planetary Gods or Dhyan Chohans. . . My sole object is to tempt the curious to enquire further, and fairly and candidly to envisage the vast mass of evidential proof and encyclopaedic information which has been heaped up for his benefit in Madame Blavatsky's thick volumes.—*Op. Cit.* p. 370-71.

Some reviewers in those days seem to have secured an insight into one or another of the aspects of the work that it was intended for *The Secret Doctrine* to accomplish—either with students, or with the mind and intuitions of the 'race.' The reviewer in *The Southland* of New Orleans wrote in part:

We have here, inspired by that Orient which was the birthplace of all the great religions of the world, a book which claims to show the germ and synthesis of them all in the primeval Esoteric Doctrine preserved by a long hierarchy of Eastern adepts.

It is subversive of forms and dogmas as such, while showing the usefulness of all, and the part which each has played in the evolution of Thought. It calls men out into the open air where no authorities but natural laws are to be found, and there bids them to think for themselves, setting before them a vast array of scientific and religious doctrines from the earliest times down to the present day, and showing all to be various aspects, or correlations, of one great Truth.

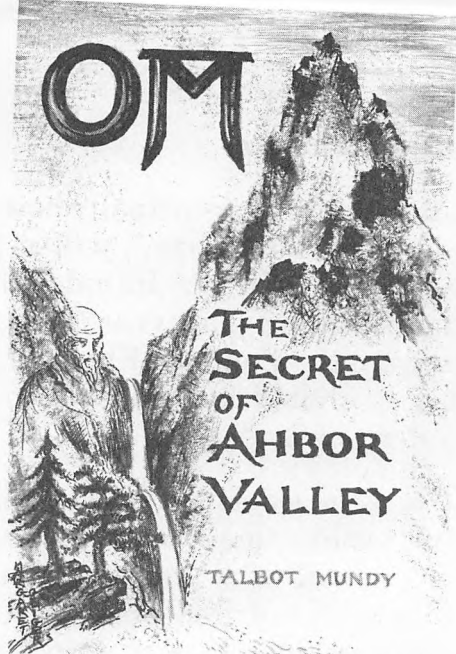
There are books which flash like strange meteors into a world half defiant and wholly distrustful of them; books which appear to answer no demand, yet later on seem to have created one. This is because they are prophetic of the future tendencies of Thought and of men. . . ["The Secret Doctrine"] holds forth promise of a reconciliation between Science and Religion, on the basis of one divine Substance, through which all things proceed forth into manifestation by the will of the for ever unknown Cause, and it regards Spirit and Matter as the poles of the one substance, which exists in states far more ethereal than any which we can conceive.

About the Author

"Talbot Mundy was actually born William Lancaster Gribbon," writes Peter Berresford Ellis in his Introduction to this new edition. The year was 1879, Hammersmith, London, England, and the day — shared by Shakespeare and Cervantes — was April 23.

"He was the eldest son of a prominent London businessman. He was sent to Rugby School, the famous English boarding school of *Tom Brown's School-days* fame, but he left the school after one year. . . His mother suggested that he train for the Anglican priesthood, but the boy answered by running away to Germany where he joined a travelling fair. He never returned home to live.

"Followed those adventures in India, South Africa, Portuguese East Africa (now Mozambique) and British East Africa, which gave him background experience to draw on in his creative work. In 1909 he was in New York and writing for *Adventure* magazine, which launched him into almost immediate popularity. In 1914 his first book *Rung Ho!* was published to wide critical acclaim. Forty-two books rapidly followed, but with the publication of *King of the Khyber Rifles* [later made into a movie] his reputation



OM: THE SECRET OF AHBOR VALLEY

Adventure

Romance

Intriguing Philosophy

"The characters are fantastic and abnormal, wild to savagery, but in some cases preternaturally wise," commented *The Manchester City News* (Manchester, England) when the book was first published.

"The Lama, Tsiang Samdup, is a wonderful conception of the mystic, an Adept who has fathomed secrets far beyond human philosophy, and who pours forth a continual stream of

Just how far this promise is fulfilled by the present volumes, every reader must judge for himself. It goes exhaustively into the subject of unseen presence around us, other than the so-called spirits of the dead, and their activity in Nature and its laws.

[The stanzas of the Book of Dzyan] are unlike anything known to literature and will delight the heart of the Orientalist, the literateur, the poet and the dreamer, besides sending a fair sized thrill up the back of even the average man. Learned comparisons with all religions and science follow; also addenda comparing the varied scientific theories of the day with those of the occultists, and giving the modern situation to date in compact and valuable form to the would-be well informed reader whose time is limited.

The law of the Conservation of Energy is stated as continuing in the moral or ethical world, under the Eastern name of Karma, as a law of absolute and unerring justice which proportions effects to causes generated by men in a series of lives, or re-incarnations of soul in matter. These points are logically handed; the moral code resulting from them, is that described by Edwin Arnold as having "in it the eternity of a universal hope, the immortality of a boundless love, an indestructible element of faith in final good and the proudest assertion ever made of human freedom."—*Op. Cit.* p. 502-3.

Annie Besant became interested in Theosophy in 1888 as a result of being asked to review *The Secret Doctrine*. Parts of her review published in *The National Reformer* are here quoted:

Mdme. Blavatsky, from whose pen it comes to us, is a personality as remarkable as her book. She has been lauded as the apostle of a new revelation; denounced as the inventor of the greatest imposture of the age. That she is an imposter no one who knows her will believe; while the fact that she is possessed of wide and deep Oriental learning, and has access to rare and recondite sources of information, will be apparent to anyone who even skims these volumes. . . . For the Orient begins to study the universe just where the Occident ceases to study. . . . Eastern Science uses as its scientific instrument the penetrating faculties of the mind alone, and regarding the material plane as *maya*, illusion, seeks in the mental and spiritual planes of being the causes of the material effects. There, to it, is the only reality; there the true existence of which the visible universe is but the shadow. . . . [The Eastern sage says:] "That which you say *maybe*, is; we have developed and cultivated senses as much superior to yours as your eye is superior to that of the jelly-fish. . . . there is nothing *supernatural* in this business, any more than your knowledge is supernatural. . . . we do not speculate on these higher forms of existence; we *know* them, by personal study, just as you know the fauna and flora of your world. The powers we possess are not supernatural; they are latent in every human being, and will be evolved as the race progresses. All that we have done is to evolve them more rapidly than our neighbors, by a procedure as open to you as it was to us."

Unless evolution be a dream, or we have reached the topmost rung of its ladder—a tolerably absurd assumption—there is nothing irrational *per se* in this statement. . . . Whether such men with highly evolved psychical faculties exist, is a matter for evidence: some people are as certain of their existence as they are of the existence of their own fathers and mothers; and those who know nothing about the matter are somewhat hasty if they take on themselves to deny it. . . . With the evolution of the race has come the time when some of this knowledge would be useful to mankind, and during the last few years portions of it have filtered out. In the

book before us we have the record of the evolution of the universe, and the genesis of man. . . .

One matter, small in itself, but significant in its bearings. . . . the knowledge, quite lately reached by Western Science, that the pineal gland, of much debated function, is the remains of the "third eye." This has now been 'discovered' by the West, but it is a very old story in the East. . . . It is of curious interest to note how some of the latest theories seem to catch glimpses of the occult doctrines, as though Science were standing on the very threshold of knowledge which make all her past seem small. Already her hand is trembling towards the grasp of forces beside which all those now at her command are insignificant. How soon will her grip fasten on them? Let us hope not until social order has been transformed, lest they should only give more to those who have, and leave the wretched still wretched by force of contrast. Knowledge used by Selfishness widens the gulf that divides man from man and race from race, and we may well shrink from the idea of new powers in Nature being yoked to the car of Greed. Hence the wisdom of the those "Masters" in whose name Mme. Blavatsky speaks, has ever denied the knowledge which is power until Love's lesson has been learned, and has given only into the hands of the selfless the control of those natural forces which, misused, would wreck society.—*Op. Cit.* p. 757-60.

We should not conclude this appreciation of *The Secret Doctrine*, having used the words and opinions of so many of her contemporaries, without mention to the reader of H.P. Blavatsky's *The Key to Theosophy*. This is a work of practical application, as it deals with theosophical principles in the light of which our own actions can be directed along the lines that she exposed to us in terms of universal principles, metaphysics and occult doctrines. Similarly, *The Voice of the Silence*, where the devotee of H.P.B. will find the same principles and ideas enshrined in mantram phrases of glorious verse. These fasten on to the regions of our 'higher mind' and serve to confirm our ideals and our intuitions.

To close, H.P.B. tells us:

Let us apply that Key to the rare fragments of long-forgotten cosmogonies and try by their scattered parts to re-establish the once Universal Cosmogony of the Secret Doctrine. The Key fits them all. No one can study ancient philosophies seriously without perceiving that the striking similitude of conception between all—in their exoteric form very often, in their hidden spirit invariably—is the result of no mere coincidence, but of a concurrent design; and that there was, during the youth of mankind, one language, one knowledge, one universal religion, when there were no churches, no creeds or sects, but when every man was a priest unto himself. And if it is shown that already in those ages which are shut out from our sight by the exuberant growth of tradition, human religious thought developed in uniform sympathy in every portion of the globe; then, it becomes evident that, born under whatever latitude, in the cold North or the burning South, in the East or West, that thought was inspired by the same revelations, and man was nurtured under the protecting shadow of the same TREE OF KNOWLEDGE.

—*The Secret Doctrine*, I, 341.

THAT "1900 LETTER" AGAIN

[Readers will wish to refer to the Sept./Oct. 1987 issue No. 101 of the *Eclectic* which contains the letter ("Service to that Supreme Spirit Alone") purportedly received by Annie Besant, dated August 22nd, 1900, and signed "K.H.". There has been some interest in this during the passing months. We quote here from the official organ of the T.S. (Adyar) of France, the section "Dialogue", the issues of March and again of May 1988.—ED.]

[A reader writes to the editor:]

"In the January issue of *Le Lotus Bleu* a letter from K.H. expressing criticism of Madame Besant was published. May I say that it saddened me, not because of the criticism itself, but because I have thought of all those who have contacted the Theosophical Society through Madame Besant's work and who, maybe, could withdraw from her their trust and gratitude. But don't we all know that all men are prone to make mistakes! Madame Blavatsky, too, was sometimes criticized by the Mahatmas.

"Let us not waste our time upon these trifling details that do not mar the greatness of the work done by our founders and their disciples, and that won't be able to dissuade us from following their teachings.

—ROSE LEVACHER

"P.S. The latest news tells us that the genuineness of this letter is not certain."—(*Le Lotus Bleu*, March 1988, p. 71)

[The response to this in the May *L.B.* issue:]

"The printing in full of the 1900 letter from KH to Annie Besant in the January issue of *Le Lotus Bleu* gave rise, among some readers, to an emotion that manifested itself with Miss Rose Levacher's correspondence printed in the March issue.

"In our Society, which Madame Blavatsky called 'a Republic of conscience', each one is free to hold to his own ideas, and I respect the terms expressed in that letter. However, a postscript was added, and it brings up many questions. Either too much is said or too little. Thus I will try to throw light on the meaning of the P.S., knowing that I will only touch upon the subject. It is true that some people within the Theosophical Movement refute the genuineness of that Letter, not that Annie Besant or one of her friends ever wrote it, but simply that it was written by Dugpas or brothers of the Shadow.

"The objections expressed by the two main trends hostile to the Letter are the following:

"(1) (Trend represented by Mrs. Alice Leighton Cleather, pupil of HPB). All communication was stopped after HPB's death with the Mahatmas, for she was their agent. All the letters subsequent to May 8th, 1891, are therefore not genuine.

"(2) (Trend represented by those following the Judge tradition, except the ULT which accepts the genuineness of the Letter). Judge having dismissed A.B. as co-Outer Head of the ES on November 3, 1894 'by Master's Order', she no longer could have any relationship with KH.

"Be that as it may, the following comments should be considered: (a) Annie Besant and Jinarajadasa, who published it, considered the letter genuine; (b) the letter in tone and quality conforms with those published in *The Mahatma Letters to A.P. Sinnett*.

"It is suggested that readers interested in the method of transmission of the letters turn to the work mentioned above. The T.S., as a whole, has neither creed nor dogma to impose upon its members. Thus it is up to each one individually to assess the genuineness of the Letter, or its falsity, studying all the facts at their disposal—that is, if they are interested in the subject."

—DANIEL CARACOSTEA

Another Commentary

This comes from High Country's Theosophical Study Center (Dick Slusser, Sec.) in its instructive Newsletter of August 1988. The "1900 Letter" is quoted in full, introduced with these words from the Secretary:

"Regarding the watchfulness and concern of the Brotherhood for the T.S., the following letter from Master K.H. to Annie Besant in 1900 is noteworthy. It had first appeared, with portions deleted, in *Letters from the Masters of the Wisdom*, First Series, but was printed in its entirety for the first time in *The Eclectic Theosophist* for Sept. 1987. (Boldface text was previously deleted.)"

And following the Letter, the Editor writes:

"Here, the message is clear and unmistakable that: (1) The Masters work "namelessly and silently" behind the scenes and therefore persons and organizations claiming to be in contact with various Masters or representing Them should be viewed with suspicion and skepticism.

(2) They wish us to direct our devotion and service to the Supreme Spirit of which we all are a part in our higher Self, rather than to make of Them Gods.

(3) The T.S. must be kept free of dogma, forms and ceremonies that tend to inhibit and discourage the never ending search for a deeper understanding of truth.

(4) The warning to A.B. to "leave a good deal of your emotions and credulity before you become a safe guide among the influences that will commence to work in the new cycle," applies equally well to all of us. We must develop spiritual discrimination, unclouded by personal desire, and learn to rely on the wisdom of our own indwelling spirit, the 'Voice of the Silence'."

NET-WORKING OR NET-WARPING?

Willy Schmit

In *Eclectic* No. 107 a clear specimen of talking at cross-purposes is given in the article "*Le Lotus Bleu* Interviews Mrs. Radha Burnier."

It begins already with the first question, to which Mrs. Burnier gives no answer. Instead of responding to the question as to what she thinks of a federation of the different societies, Mrs. B. answers that there must be a real understanding, from within. But that is exactly what those who constitute themselves as advocates of fraternization do who give evidence of this needed understanding. One has to begin *somewhere* being in earnest with this idea of fraternization. And this beginning is not with the foot-soles but with the heart.

When Mrs. B speaks about freedom and not taking a dogmatic position, it seems as if she is soliloquizing. To begin with erecting barricades and then accusing the other party of the existence of these barricades is indeed strange. The argument that these groups do not even agree on what Theosophy is, is more than baffling. What does she mean by that? It seems to me that the Adyar-Society is not exactly the first that could be designated for judgment on this matter. The only possibility of learning to understand each other—with heart and without dogmas—is to converse with each other, to do something for Theosophy together, *to trust*, and not by peeping anxiously through a hole in the self-erected wall to see what the other party is doing.

Pondering the subject of fraternization one tries to find reasons for such negative attitudes, for this fear of abandoning one's own safe fortress. Of course we can imagine that those at the head of a society feel their responsibility. But *what* do they defend? Theosophy or the organization? They will say the first, but evidently it is the second, for otherwise they would not be so apt to decline every sort of co-operation.

Let us, therefore, come to some hard facts. "Theosophy" stands or falls with H.P. Blavatsky; no H.P. Blavatsky, no Theosophy, and no societies repudiating other societies or societies trying to understand other societies. What does H.P. Blavatsky herself say about Theosophy, about the CAUSE, as she says, and about the societies trying to serve that CAUSE? There is no question but that she sees the societies merely as instruments to be used for the work. If the instrument is no longer useful, away with it. These are her own words:

"It is pure nonsense to say that 'H.P.B. is loyal to the Theosophical Society and to Adyar' (!?) H.P.B. is loyal to death to the Theosophical CAUSE, and those great Teachers whose philosophy can alone bind the whole Humanity into one Brotherhood. . . . Let it break

away from the original lines and show disloyalty in its policy to the CAUSE and the original programme of the Society, and H.P.B. calling the T.S. *disloyal*, will shake it off like dust from her feet.

And what does loyalty to Adyar mean, in the name of all wonders? What *is* Adyar, apart from that CAUSE and the *two* (not *one* Founder, if you please) who represent it? Why not loyal to the compound or the bathroom of Adyar? Adyar is the present Headquarters of the Society, because these "Headquarters are wherever the President is," as stated in the rules. To be logical, the Fellows of the T.S. had to be loyal to Japan while Col. Olcott was there, and to London during his presence here. There is no longer a "Parent Society"; it is abolished and replaced by an aggregate body of Theosophical Societies, *all autonomous*, as are the States of America. . . ."

(BCW XI, 380.)

What this Original Programme meant for H.P. Blavatsky becomes clear when she speaks of "that small nucleus of theosophists who hold sacredly through storm and blows to the *original programme* of the T.S. as established under the direction and orders of those, whom they recognize—and will, to their last breath—as the real originators of the Movement, their *living*, HOLY MASTERS AND TEACHERS."—(BCW VII, 157)

So it was H.P. Blavatsky herself who threatened to leave the Society and to start a new one when people began abandoning the "Original Programme" in favor of turning the T.S. into nothing more than a philosophic and philanthropic movement. To her clearer vision, and by her knowledge of the Masters' wishes, this latter spelled a possible worldly success but a complete occult failure and abandonment of the unique work for which the Society had been established. From the beginning the misunderstanding of the *real meaning* of the original program has been the cause of divisions. This program she had outlined according to orders of her Teacher. "But if the two Founders were not told *what they had to do*, they were distinctly instructed about *what they should never do*, what they had to avoid, and what the Society should never become."—(BCW VII, 146).

Every theosophical society and every individual theosophist has to decide where it, or he, or she, stands and has to ponder H.P.B.'s words: "*What they should never do*, what they had to avoid, and what the Society should never become." Therefore, on what is the proud assumption based that every other society has to range itself on the side of one's own society? The Theosophical MOVEMENT has no churches, no cry "back to Rome," no popery.

And now the second topic, the so-called "Judge-case". This denomination smells of the court-room, but actually it has to do with *occult facts*. The "case" dates from the years 1894-5, when a "Judicial Committee" sat in judgement as to the genuineness of some letters from the Master received by W.Q. Judge. It is doubt-

ful if the members of this Judicial Committee had sufficient knowledge of the subject in hand, because it was only in 1923 that the volume, *The Mahatma Letters*, was published, giving information about the method of precipitation of their letters. Had the testimony of the Masters as to methods of communication through chelas been presented to the Judicial Committee, the charge of "giving a misleading material form to messages received psychically from the Master" would have carried no weight.

Regarding all this, what the accusers of Mr. Judge—Col. Olcott and Mrs. Besant—have to say carries little weight. What we have to investigate are the deeper causes behind their accusations. And it becomes clear that it is again the *original program* that is the pivotal point. Moreover, back of all this we cannot rule out the machinations of those inimical to the Society who had their own aims to pursue and who thus triumphed over the members who were subject to these influences. But Judge was *not* among them. . .

BOOK REVIEWS

A Student's Companion to Patanjali: A Presentation of the Yoga Sūtras in the form of Questions, Answers and Comments, by Roger Worthington. Theosophical Publishing House Ltd, London, 1987, paper \$2.95.

Book reviews in theosophical magazines generally point out the positive contributions of the book under review, while reviews in scholastic journals generally point out weakness that could be improved. This review, though in the former setting, will follow the latter approach. I was first very disappointed to see that the bibliography did not include a single translation or edition of the Yoga Sūtras which includes Vyāsa's essential commentary, such as those by Ganganatha Jha (1907), Rama Prasad (1910), J.H. Woods (1914), Bengali Baba (1943), and Swami Hariharananda Aranya (1963). It is well known that the fundamental darśana texts were written in condensed sūtra format, much like an outline for purposes of memorization, and consequently the actual exposition of the system is found in the accompanying commentary, without which the sūtras are not fully intelligible, though you can make them say nearly anything you want them to. Unlike some darśana texts, the Yoga Sūtras have a single authoritative commentary recognized by the entire Indian tradition, that of Vyāsa. The Vyāsa of this age, the 28th, named Krishna Dvāipayana, is the reputed compiler of the Vedas and author of the Purānas and Epics, including the Bhagavad Gītā. In his commentary on the Yoga Sūtras he compiled the traditional yoga lore which he considered necessary for this age.

You may disagree with Vyāsa, as Bhojarāja did in his simpler Sanskrit commentary, but no serious student can afford to be ignorant of this exposition of the yoga system.

The book under review has the useful feature of being written in question and answer format, the author supplying the questions, and the sutras of Patañjali supplying the answers. The author states in the preface, "There appears to be no other work which approaches the subject of the Yoga Sūtras in the form of question and answer; it was being aware of this gap that led to the writing of this book, . . ."; and the publisher's statement on the back cover characterizes it as "unique". In fact, traditional Indian commentaries regularly employ this format of introducing new verses or blocks of verses with the question that the verses answer, Vyāsa's commentary being no exception. It is this appalling ignorance among Theosophists, by which a translation of the Yoga Sūtras can be prepared and published without cognizance of the expository half of the yoga tradition, which causes Theosophy to not be taken seriously by scholars, and consequently by the educated public.

The Yoga Sūtras are divided into four books, and the yoga system is delineated as eight-limbed, beginning with ethics and ending with samādhi. The author says that neither the four books nor the eight limbs need be taken in order (pp. vii, 30). We can reasonably assume, however, that Patañjali had very good reasons for putting them in the specific order in which they are found. I might point out that the Transcendental Meditation movement also thought that the limbs need not be taken in order. They taught that if you meditate using a simple mantra which was given for a certain fee you can attain samādhi, after which the other limbs automatically follow. Thus, they taught, there is no need to work on ethics now as they will follow after you achieve samādhi through their simple technique. The prevalence of such sophistries underscores the need for extreme care in presenting accurately a system such as yoga, which has its time-honored rules for good reason.

The author states in the preface, "The translation has been made from the Sanskrit." Since the Sanskrit sūtras, which are something like algebraic formulas, do not give the yoga system in full, and since the translator has not utilized the traditional Vyāsa commentary which completes the system, he has had to fill in from elsewhere and make an interpretive translation. Unfortunately, the reader does not know what is Patañjali and what is added interpretation. The maxim that a little knowledge is a dangerous thing is nowhere better illustrated than among the numerous half-baked translations of Sanskrit works by translators who are

less than competent in Sanskrit. I recognize that a sincere student/practitioner may have better insights than the traditional meaning; but for every such instance, there are at least two others in which full knowledge of the traditional meaning would avoid serious error. It is not my intention to single out this particular book. Anyone who accepts my objections as valid can easily see that they apply equally to a very large number of books, all too many of which are put out by theosophical publishers. It should be theosophists who set the standard for the rest of the world. If Theosophy is to arrest the finest minds, theosophists must themselves have trained minds. Let the author continue his Sanskrit studies by reading in Sanskrit Gaudapāda's comparatively easy commentary on the Sāmkhya Kārikā, as Sāmkhya is the traditional complement to Yoga. Then let him read in Sanskrit the difficult Vyāsa commentary on the Yoga Sūtras, aided by the Concordance-Dictionary of Bhagavan Das (1938). After that let him prepare another translation, this time including the Vyāsa commentary, and let it set a standard worthy of emulation by all. Then let the T.P.H. publish it, and let theosophists once again take a leading role in oriental studies, our birthright and responsibility as exponents of the Ageless Wisdom preserved until now in the East.

—David Reigle

Echoes of the Orient, The Writings of William Quan Judge, Point Loma Publications, San Diego, California, Vol. I, 1975, pp. Ixviii, 582; Vol. II, 1980, pp. xiv, 517; Vol. III, 1987, pp. xvi, 534; compiled by Dara Eklund.

Dara Eklund for many years assisted Boris de Zirkoff, compiler of the collected works of H.P. Blavatsky. After de Zirkoff's death she was responsible for the publication of the fourteenth volume of H.P.B.'s *Collected Writings*, and at the moment she is editing an index to the complete series. The consequent pressure of work will have been the cause of the quite long interval between the publication dates of volume I (1975) and volume III (1987). However, this may be, having been an assistant (and pupil) of Boris de Zirkoff, Dara Eklund must be considered admirably capable of editing W.Q. Judge's collected works.

W.Q. Judge (1851-1896) was one of the principal founders of the Theosophical Society, and as such is one whose writings deserve the necessary attention. Curiously enough, this attention has been lacking not only by the Theosophical Society (Adyar), but is not particularly prominent either in the various groups which originally formed the Theosophical Society (Point Loma). One of the chief leaders of this latter organization, Dr. Gottfried de Purucker, who is regarded by

them as the "successor" in the line H.P. Blavatsky, W.Q. Judge and Katherine Tingley, designated H.P.B. as "the great-hearted Founder" and K.T. as "the Great Heart", but on this occasion called W.Q. Judge only "the Holder" (of course of the Point Loma T.S.; in *Questions We All Ask*, Vol. I, lecture No. 6, Point Loma 1929, pp. 95-6). Only the United Lodge of Theosophists give W.Q. Judge the credit he deserves.*

The fact that all journal and newspaper articles plus a number of other publications have now become directly accessible, opens the possibility of arriving at a well-founded opinion on Judge, which was practically impossible before the publication of volume III of *Echoes of the Orient*. I am aware that such an opinion must be a personal one, but we can do our utmost to ensure that everything theosophists have written in the course of time is tested on the basis of the standards which the Theosophical movement possesses, viz. *The Mahatma Letters*, the works of H.P. Blavatsky and Subba Row. Whoever applies these standards must—in my view—come to the conclusion that the work of W.Q. Judge is of exceedingly high caliber. This could not be otherwise, since H.P. Blavatsky herself wrote: "... W.Q.J. who is part of herself since several aeons." (*Echoes*, vol. I, p. xxxviii). About his activities in the U.S.A. she writes: "Now that which Colonel Olcott has accomplished in India and Asia, W.Q. Judge has done in America." (*loc. cit.*, p. xI).

The first volume of the *Echoes* includes a short sketch of Judge's life, compiled by Sven Eek and Boris de Zirkoff. This sketch was published earlier by The Theosophical Publishing House (Wheaton, Madras, London, 1969) as a small booklet and also forms part of

* It is felt in these statements that the reviewer lacks complete information for this statement and opens himself to rightful challenge by all who shared over the years in what can be called the Point Loma tradition. They can attest that loyalty to and support for W.Q. Judge was inherent in the very fabric of their theosophical education. There were from our earliest years William Quan Judge Clubs, as well as H.P. Blavatsky Clubs. Members lived at Point Loma who had known personally both W.Q.J. and H.P.B. All this can be supported by reference to innumerable articles in magazines over the many years beginning as far back as In *Theosophy* (1897), *Universal Brotherhood* (1898), *The New Century* (1897), *The Searchlight* (1900), *The Century Path* (1907), *The Theosophical Path* (1911), *The Theosophical Forum* (1929 on) all issued first at New York and then, from 1900 to 1942, at Point Loma. This does not lessen appreciation of the sound work done by the United Lodge of Theosophists worldwide in their publication and dissemination of Judge's works, especially *The Ocean of Theosophy*, and their steady loyalty to WQJ. That speaks for itself. But Point Loma existed even before ULT. They certainly share with ULT fellow-workers acknowledgement of unswerving support of William Quan Judge.—*Eclectic ed.*

H.P.B.'s *Collected Writings* (Vol. I, pp. 472-90). It is a pity that this sketch contains a few annoying remarks about Dr. A. Besant, but on the other hand the members of the Theosophical Society (Adyar), may be proud that their then president, Mr. N. Sri Ram, who allowed this to pass, thus proved wiser than many others.

The three volumes contain essays and journal articles classed according to source. Thus, Vol. I brings the articles from *The Path*, Vol. II those from *The Irish Theosophist*, *Lucifer*, *The Theosophist*, and from the publications of "The World's Parliament of Religions", as well as questions and answers from *The Vahan*, *The Theosophical Forum* and *The Path*. Most of these articles could also be found by those who would take the trouble to consult other relevant sources (for instance *Theosophical Articles by William Quan Judge*, 2 vols., pp. 621 and 655, The Theosophy Co., Los Angeles 1980 with a third volume *Forum Answers by William Q. Judge*, pp. 141, 1982.).

But Vol. III contains the matter which was not accessible to everyone. With the exception of the essay which gives its title to the three volumes, Vol. III—up to p. 110—carries reprints of pamphlets and booklets which were no longer available in general. Pages 113 through 231 contain newspaper articles, reports of lectures, etc., most of them completely unknown, and pages 235 through 282 material most of which was possibly still more unfamiliar. The remainder of the book carries the E.S. papers written by W.Q. Judge. What makes these papers so extremely interesting is in the first place their contents, which are on a very high level, but also the fact that most of them were written at a time when H.P.B. still lived, so that she must have seen them. They are often additions to the material that is found in Vol. XII of her *Collected Writings*. Next, there are documents signed by both W.Q. Judge and Dr. A. Besant. All this is very interesting and exciting.

The remarks made by the publisher (p. v) and the editor (p. 285) suggest that Vol. IV is still to follow, with a more extensive biography of Judge, his collected letters, and documents referring to the so-called "Judge-case". Reverting to an earlier remark, we would like to express the wish that Dara Eklund may add to her competence the wisdom of a Sri Ram when she will be compiling this fourth volume.

Finally, we would like to congratulate the publishers, Point Loma Publications, and its president on the excellent production of this book, which is offered at \$18.75, exclusive of postage.

—H.J. Spierenburg

NOTES FROM THE EDITOR & ITEMS OF INTEREST

Publications

As we go to press, it is too soon, with two more months to go, to assess the theosophic accomplishments of this year; but products from the several publishing houses speak bravely for themselves.

(1) We find Theosophical Publishing House of London co-publishing with East-West Publications, London and The Hague, two books by Jean Overton Fuller: *Blavatsky and Her Teachers: An Investigative Biography*; and *The Comte de Saint-Germain: Last Scion of the House of Rakoczy*. TPH, London also commemorated the centenary of the publishing of *The Secret Doctrine* with a 24-page booklet to bring the S.D. "to the attention of a wider readership". It has a Foreword by Mrs. Radha Burnier, International President TS (Adyar), and to-the-point contributions from: Seymour Ballard, Dara Eklund, Geoffrey Farthing, Jean Overton Fuller, Helen Gething, Virginia Hanson, Ianthe Hoskins, Joy Mills, and Adam Warcup; a photograph of HPB (1889), and a selected bibliography of her works, Commentaries on the S.D., and biographies or books containing biographical material. Titled *Centenary of 'The Secret Doctrine' 1888-1988*, it is a commemorative booklet for every student's home-library.

The TS in England has also published the Blavatsky Lecture given at the Annual Convention of the TS in England July 30th by Dr. Radha Burnier titled "The Universal Yoga Tradition." (14 pp.)

(2) Many readers will have seen the new quality journal of "Philosophy, Science, Religion & the Arts" titled *The Quest* (William Metzger, Ed.) issued quarterly beginning Autumn 1988 by TPH, Wheaton, Illinois (American Section TS-Adyar, \$2.95; Canada \$3.95). It will be carried on the newsstands nationwide and is a bold effort to reach a wider readership "with a shared concern for the many issues of a new age." Printed on heavy enamel paper, 3 1/4 x 10 3/4, with color throughout, this first issue opens with an article "Inner Guru, Outer Guru, Secret Guru" by Tenzin Gyatso, the 14th Dalai Lama; followed by "A Renaissance of the Spirit", by Mary Scott, an excerpt from her new book of that name; other articles by well-known authors.

TPH (Wheaton) has also published a second edition, with additional contributions, of *H.P. Blavatsky and The Secret Doctrine*, a Quest book first published in 1971. The new contributions are essays by Michael Gomes, "The Making of The Secret Doctrine"; Seymour Ballard, "The Bases for the Unconscious in The Secret Doctrine"; Doss McDavid, "Theosophy and Science: Some Parallels and Differences"; Adam Warcup, "Man

Before Ape, or Ape before Man?"; Ralph Hannon, "H.P. Blavatsky and Contemporary Science"; John Algeo, "Kadinsky and Theosophy." It concludes with a list of recommended books on Blavatsky and her Work; on Science; on Art; and Quest books on theosophical subjects.

(3) Theosophical University Press (Pasadena) has published a new reprint of *The Secret Doctrine*, photographic facsimile of the original 2-volume edition of 1888; cloth \$28.00; softcover \$17.00.

(4) The Theosophical Society in Los Angeles has this year published quarterly 8-page programs of news and activities, seminars, advanced studygroup studies, discussions in Practical Theosophy, and lists of meeting times and available Quest Books. (Quest Book Shop, P.O. Box 2128, Venice, Calif. 90294.)

(5) *Theosophical Network* (Rick Nurrie, ed.), Autumn Equinox 1988, No. 7, leads with HPB's powerful article "Chelas and Lay Chelas". Other articles are: "Theosophical Teachings on Channeling", with explanatory references mainly to *The Mahatma Letters*; Pico Iyer on "The Dalai Lama"; Robert Whitney on "Problems with Fraternization"; Thich Nhat Hanh on "Man and Nature". The editor quotes in full the only replies received to his Open Letter of December 1987 to theosophical Leaders. These were from Herman C. Vermeulen (Theosophical Society, Blavatskyhuis, The Hague), and Herman Knoblauch, (Esoterische Philosophie, Hannover, W. German). The message from Grace Knoche, (leader TS Pasadena) to the Conference on "The Dissemination of Theosophy", held in August 1987 in New York City, is also given, as well as the complete interview by the Editors of *Le Lotus Bleu* (Paris) with Mrs. Radha Burnier, February 4, 1988. Further articles deal mainly with theosophical light on social problems. (Subscription to *Theosophical Network* is \$10.00, P.O. Box 155, Muskogee, OK 74402).

(6) United Lodge of Theosophists, India (Theosophy Co., 40 New Marine Ling, Bombay 400-929) have printed a new edition of H.P. Blavatsky's *The Key to Theosophy*. (\$4.20, sterling 1.70).

(7) And, finally, we must not forget our own PLP publications begun in late 1987 but only finished in the spring of this year: H.J. Spierenburg's *The New Testament Commentaries of H.P. Blavatsky* (\$8.00); and the 12 books of "Esoteric Instructions" by G. de Purucker: *The Esoteric Path: Its Nature and its Tests*; (2) *The Esoteric or Oriental School*; (3) *Space and the Doctrine of Maya*; (4) *Galaxies and Solar Systems: Their Genesis, Structure, and Destiny*; (5) *Hierarchies and the Doctrine of Emanations*; (6) *Invisible Worlds and Their Inhabitants*; (7) *The Doctrine of the Spheres*; (8) *Gods, Monads, Life-Atoms*; (9) *Correlations of Cosmic and Human Constitutions*; (10) *The Hierar-*

chy of Compassion; (11) *Death and the Circulations of the Cosmos-1*; (12) *Death and the Circulations of the Cosmos-11*. (\$7.00 each, or the set for \$72.00.)

Other Publishing News

London announces that from January 1988 their retail bookshop will be known as The Quest Bookshop, carrying a full range of theosophical and allied literature from all publishers. (12 Bury Place, London CIA 2LE).

Agreement has been reached between TPH Wheaton and PLP Point Loma to co-publish Gordon Plummer's *From Atom to Kosmos*. Publication date spring of 1989.

Third International Conference on Theosophical History

This was held in London at the Headquarters of the English Section of the T.S. (Adyar), July 15-17, 1988; and from K. Paul Johnson we have received a thorough and most interesting 11-page (single spaced) reporting of this event. The occasion, he writes, "provided the most convincing evidence to date of the emergence of new approaches to historical study of the theosophical movement and related phenomena." He continues: "Sponsored by the Theosophical History Centre, aided by a grant from the Theosophical World Trust for Education and Research, the conference brought together a diverse but harmonious gathering of scholars with the widest possible range of orientations. Theosophists of the Adyar and Pasadena societies, the U.L.T. and Point Loma related groups joined non-theosophists in an atmosphere of free exchange and intense investigation. More nations were represented than in the previous conferences, with papers coming from Canada, France, England, the U.S., Australia, the Netherlands, and India. Each of these countries except Canada was represented among those present at the conference, as were Yugoslavia and New Zealand. . . ."

A mere listing of Papers suggests the interest aroused: Ted Davy, "Algernon Blackwood's Brief Episode in the Theosophical Society" (read by Leslie Price); Dr. Jean-Louis Siemons, whose subject was the role of Alexander Wilder in influencing Blavatsky's portrayal of Ammonius Saccas in *The Key to Theosophy*; Paul Johnson, "Métrovitch and the Carbonari Connection"; Kevin Tingay, "on the role of the theosophical movement in influencing children's education in England"; Geraldine Briskin, who spoke "of recent documentary findings . . . 70 boxes of stored archival materials, a series of letters related to the 1906 Leadbeater scandal in the Adyar T.S.". Next the presentation of opposing viewpoints on the question of Mme. Blavatsky's Tibetan connections, by Jean Overton Fuller, and

Rober Gilbert; Ian Brown followed with "a comparative study of views of human evolution and the process of rebirth". Then came Simon Seligman's discussion of "Renaissance Roots of Western Occultism"; Dr. Gregory Tillett's lecture "There is no Religion Higher Than . . ."; Dr. Henk Dubbink's "The Fatal 1000 Years: H.P.B. on the History of the Sacred Science in Europe" (Dr. Dubbink was Hon. President of T.S. History in 1988).

Other papers were by Mr. Ramanujachary, Leslie Price, Lilian Storey (Pres. of the Blavatsky Lodge), Dr. E. Lester Smith, and Thomas Daffern, who spoke on "The Alice Bailey Corpus in the Context of Modern World History."

A fourth International Conference on Theosophical History is scheduled for 1989. Paul Johnson's concluding comment reads: "In 1888, London was the intellectual center of the theosophical movement due to the publication of *The Secret Doctrine*. In 1988, London is becoming once more the world center of theosophical scholarship as a result of the activity of the Theosophical History Center."

Theosophy Course at California State University, Fullerton

Dr. James Santucci writes that classes are in full swing as he again gives his course on "Theosophy and the Theosophical Society" at Cal State University, Department of Religious Studies. The required texts are: *The Dawning of the Theosophical Movement* by Michael Gomes (Wheaton, Quest Books, 1987); *Theosophy* by Robert Ellwood (Quest Books, 1986); *The Key to Theosophy* by Helena P. Blavatsky (Theosophical University Press, 1972); *California Utopia: Point Loma, 1897-1942* by Emmet Greenwalt (Point Loma Publications, 1978); *Theosophy and the Theosophical Society* by James Santucci (London: Theosophical History Centre, 1985). Among requirements for all students are a research paper of 20 to 40 pages (typed and double-spaced), and two classroom reports; also a book report outlining and analyzing the contents of chosen book for review.

Dr. Santucci and the class will have visited the former Point Loma theosophical headquarters grounds on October 22nd.

Informationsblatt

No. 11 (Oct.-Dec. 1988) of this 40-page booklet in German is full of information as to location of all Theosophical Lodges and study-groups of the various Theosophical Societies in Germany; also listing addresses of contact persons. Programs of the various summer conventions just concluded are also given.

Special mention is given of the forthcoming Secret Doctrine 100-year Conferences still to be held at Wurzburg, Paris, and Pasadena. Accompanying this issue is a 32-page listing of the main books and magazines (with prices) of the several Theosophical Societies, showing the wide range of theosophical literature available in Germany.

For copies and further information write: Helga Rex, Editor, Theosophische Informationstelle, Langraftenstrasse 4, 3032 Bad Nenndorf, W. Germany.

Quarterly Lectures by Vonda Urban

Vonda Urban, who directs the Point Loma/Chicago Theosophical study-group, speaks regularly at the solstices and equinoxes (dates nearest them) to the Akbar Lodge TS (Adyar) in Chicago. On June 25 she concluded a series of four on the book *H.P. Blavatsky: the Mystery* by GdeP; and on September 24 gave the first of a series of three to be based on the new volume, *The Esoteric Path: Its Nature and Its Tests*, also by GdeP. The lectures, she says, have been enthusiastically received.

"Dialogue: The United Lodge of Theosophists;

A translation of this from *Le Lotus Bleu* (Paris), September 1988, is held over until a later issue. October and November will also have seen further Secret Doctrine Conventions and conferences in Wurzburg, Bad Sachs, Pasadena, and Paris, about which we hope to have word in due course.

FROM LETTERS RECEIVED

G.A. Farthing, Fetcham, Surrey—Our Congress at Chalfont St. Giles was very successful. There were some 230 there from 31 different countries, and it was a very congenial gathering.

Erica Lauber, London—Congress ran smoothly, most exhilarating.

Rosemary Vosse, Wynberg, South Africa.—We have just arranged to start a S.D. study group at the T.S. premises in town, with members of the Pasadena group, the Adyar one, and myself for P.L. There is considerable enthusiasm for this fortnightly event. We shall start by following H.P.B.'s advice to Mr. Bowen.

[Extracts from other letters held over to next Eclectic.]

CONTRIBUTIONS

Since our last reporting the following contributions have been received, and here gratefully acknowledged: A.E., \$10.00; W.K.L., \$7.00; M.N., \$15.00; J. & H.V., \$100.00; J.S., \$5.00; C.M., \$40.00; T.A., \$50.00; V.U., \$31.00; V. & A.P., \$15.00; C.W., \$20.00; R.H., \$20.00; E.F., \$10.00; N.S., \$5.00; W. & E.G., \$174.00